

7. The Origin of Races

THE FIRST HUMAN BEING HAD HIS ORIGIN IN THE CROSSBREEDING OF AN AFRICAN AND AN ASIAN HOMINOID APE. THIS CROSSBREED AND HIS DESCENDANTS POSSESSED THE RARE ABILITY TO INTER-BREED WITH THE BREEDS OF EITHER PARENT AND WITH OTHER RELATED BREEDS OF APE. THEY WERE THE FIRST CANNIBALS. THROUGH CROSSING WITH RELATED BREEDS OF APE THEY BECAME MEN AND CANNIBALS AT THE SAME TIME. MANY OF THE ORIGINAL CHARACTERISTICS AND ATTRIBUTES OF THE VARIOUS BREEDS OF APE REMAINED VISIBLE AND OPERATIVE IN SPITE OF THE INTER-BREEDING. FOR THIS REASON THERE ARE MANY HUMAN RACES WITH DIFFERING APPEARANCES.

Not only man's origin, but also the origin of the different human races has hitherto been explained in a completely arbitrary way. Scholars have worked from the premise that some so far unknown single breed of ape entered on the road leading to human development about one million years ago, while all other breeds of ape continued in their old way of life.

There are various opinions as to which breed of ape it was and where this happened.

One group affirm that it was an African breed because they have found remains of early man in Africa, but not of his undisputed ancestors.

The other group award the title to an Asiatic breed because they have found remains of early man in South East Asia and China, but not of his undisputed ancestors.

Both groups of scholars, however, represent the view that only one single so far unknown breed of ape, down to its last member, became man.

According to one version these apes dwelt in a certain area, became men there, and then migrated, already as men, from their original homeland and spread over the entire

earth. They are supposed later to have become different in appearance, stature and even intellectual capacity because of varying climatic and geographical conditions, to such an extent that the different human races of the present day evolved. Some of these scholars even assert that this differentiation took place only in the last 100,000 years and that before then all men looked the same.

Another version classes man's forbears as belonging to a single breed of ape too, which however had allegedly been living scattered over all the continents of the Old World for several million years. They had become different while still apes because of varying climatic and geographical conditions, to such an extent that they already looked different then.

These widely scattered apes, already divided into sub-species, are then said to have suddenly started on the road to human development in all parts of the world and, what is more, down to the last member. Whether individual sub-species learnt this art from one another, whether there was some spoken agreement between Borneo and Africa, or whether this potential, having lain dormant in this breed for millions of years, broke out simultaneously on the three old continents, is not discussed in these 'scientific' theories.

Both versions are absurd and complete fabrications, for it is impossible that man has developed from any single ancestral race. It is therefore absurd to search for a special breed of ape, for there never was any such breed. The so-called missing link in mankind's ancestral table, for which scholars search so feverishly in order to corroborate the theory of natural evolution, exists only in their imagination.

Man had his origin in the crossing of a breed of African and a breed of Asian apes. The first such hybrid was the offspring of an African father and an Asian mother.

All African hominoid apes, like gorillas and chimpanzees, have thirteen pairs of ribs. All Asian hominoid apes, like the orang-outangs still living today, have twelve pairs of ribs.

Man has twelve pairs of ribs, but some people come into the world with thirteen pairs of ribs, and some have an extra vertebra which was meant to carry the thirteenth pair of ribs. This is an atavistic throwback, a re-emergence of an ancestral physical characteristic. If no one in their ancestry had had

thirteen pairs of ribs then such an atavistic throwback could not occur in any man.

Related breeds of animals generally do not interbreed, and this for good reasons. If they in fact do, it is only under some constraint. Such a state of affairs can arise, for example, when related species live in captivity and have no opportunity to mate inside their own species.

A similar constraint can also occur outside captivity. Single animals often leave their own herd and live alone for a period of time. If they have lost the scent and the cultural influence of their own group they can attach themselves to a new group of the same breed. In such a case they are accepted as neutral newcomers. Excessive inbreeding and overlarge groups are thus avoided by a relevant instinct.

But if such lone animals—as they are called—of related breeds meet in a no-man's-land, they can mate provided that the female animal is receptive at that point and the signs connected with this, which can be seen and smelt, have a stimulating effect on the male animal from the other breed.

The result of such a mating is rarely positive. Generally no issue results from it. But if there is issue another purposive procedure of Nature becomes effective: the hybrid itself is sterile.

If it were otherwise there would be such an infinitely large number of breeds and crossbreeds that no dividing line could be drawn between them. Nor could these quickly developing breeds survive, because they would often possess opposing biological properties and instincts. They would not be able to satisfy one because of the other, and would die out.

A donkey and a horse can be mated and the result can be a horse-donkey or a donkey-horse—a mule or a hinny in common parlance. But the hybrid cannot propagate itself—this is the rule. But a rule can have exceptions too.

In very old Indian, Egyptian and Persian legends such a wonder was reported, where the improbable had become possible. They described how an animal which was a cross between a horse and a donkey was able to propagate itself. A male hybrid was able to fertilize a female of the breed of either of its parents, and a female hybrid could be successfully fertilized by a male of either breed.

From this it follows that in very rare cases special hereditary tendencies—genes—can arise in hybrids which make the improbable possible, and that the special genes transmitted by heredity make it possible for all descendants to propagate themselves both within the breed of their father and that of their mother.

This very 'impossibility' happened when a lone African male mated with a lone Asiatic female. The hybrid of male sex which was born was a new creature, a being which did not belong to any breed. He was the only representative of a new breed and was disowned both by his father's breed and his mother's.

No group of any breed accepted him. He was a stranger on this earth who was condemned to solitude, avoided and abandoned by all breeds. This male animal in his torment of heart did not know that he bore within him that exceedingly rare gene which would enable him to fertilize successfully the females of his father's and his mother's breeds. This homeless and breedless hybrid one day sought a mate, but found none. The female apes of every breed rejected him and the males of every breed chased him away.

Nonetheless this solitary creature did later take a mate. But he managed to do so only after a bloody struggle from which he emerged as victor. The dead victim was a male ape defending his group and his females and trying to drive away the intruder.

The victor, who obtained a mate for the first time by means of murdering a member of the breed from which he was descended, was unable to escape with the mate he had stolen because they were surrounded and threatened by the injured group; this self-same victor had to appease his tormenting hunger by eating his dead victim. Both he and his mate noticed for the first time that eating brain arouses one sexually, to a substantially greater extent, what is more, than eating certain plants consumed by apes for this purpose since time immemorial. It was not until later that they noticed that this drug exercised a lasting effect on their ability to think: they thought better.

This was the first human couple, the first cannibals. And soon it became evident that in this case too the 'impossible' was

possible, because from this forced marriage children were born.

Thus was founded a new breed of hominoid ape able to interbreed successfully with both paternal and maternal ancestral breeds. But in spite of this being possible, neither of the two ancestral breeds was inclined to associate voluntarily with apes which looked different and were recent newcomers and strangers on the earth. For no breed of ape interbreeds willingly with alien breeds.

For this small group made up of the first human beings, this was no obstacle to propagating even so. In every breed of ape there is inbreeding with fathers fertilizing daughters, or brothers and sisters mating with one another.

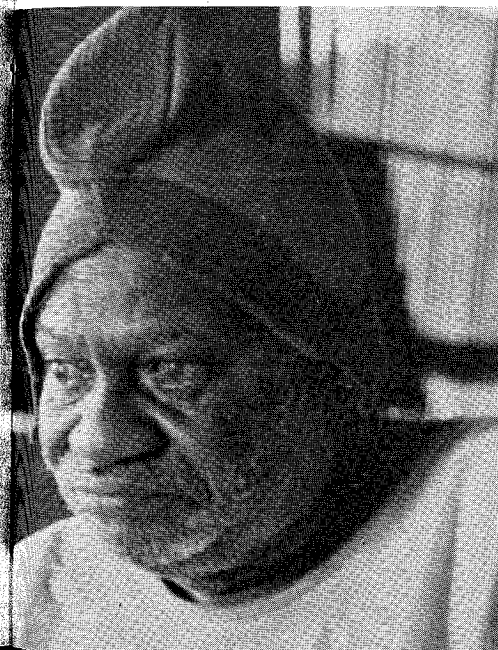
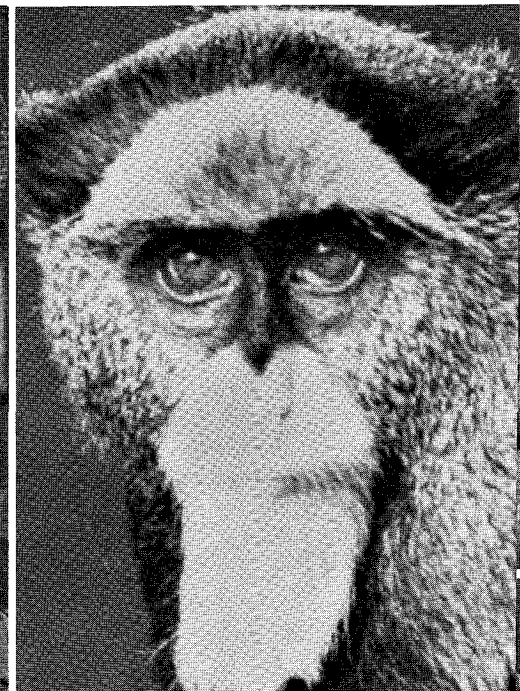
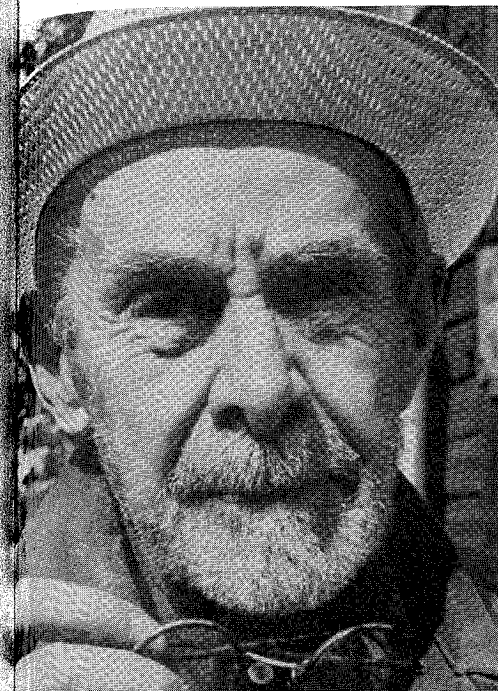
What was special about the propagation of this small new breed was not, however, inbreeding. The breed fell victim to their increased sexual urges and augmented their sexual impulses by eating brain, i.e. by cannibalism. But as eating brain meant the death of an individual, in earliest times cannibalism could not be practised inside their own breed, because they would otherwise have eliminated themselves in a very short space of time.

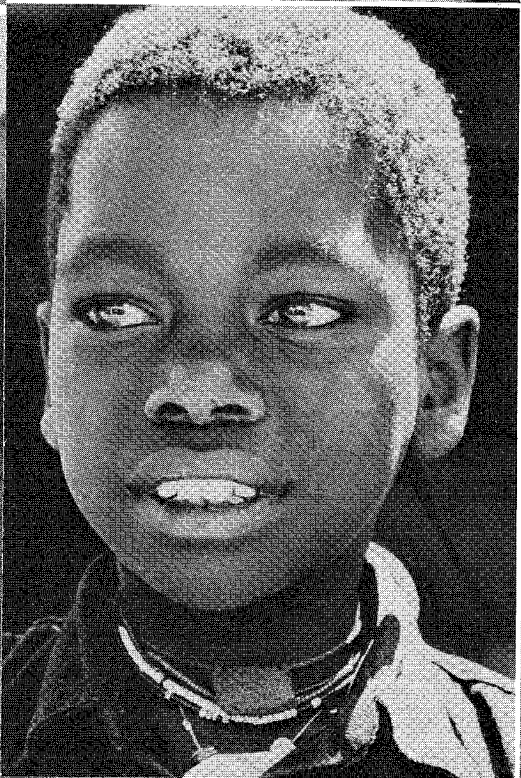
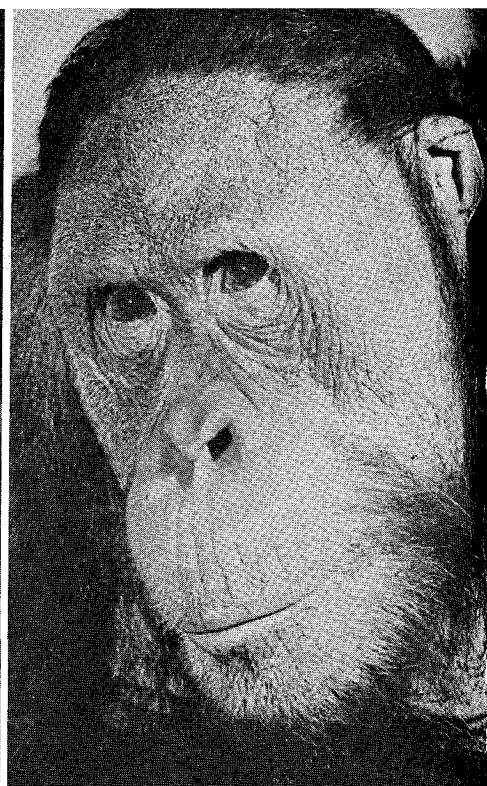
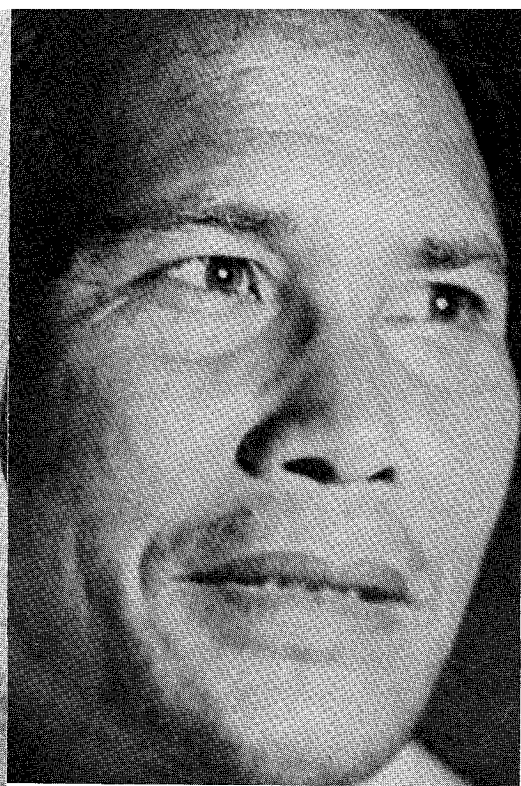
Brains were there in plenty, among the ancestral breeds. The hunt for brains was therefore pursued against these ancestral breeds. As is logical, an attack was always carried out by the male animals and the group under attack had its male members in the front line of defence. So if there were any slain, they were generally the male animals involved in the fight.

For the cannibalistic ape-men leading the attack any dead victim was fine, whether he came from an ancestral breed under attack or the attacking cannibal breeds. For brain was brain, and to start with the brains of either breed were equally valuable, both for increasing sexual prowess and raising the intelligence.

The female animals of the attacked ancestral breed survived such fights on the whole, and were then delivered unprotected to the male cannibal apes. They were then seized by force and impregnated by the cannibals. For the male cannibal apes were sexually stimulated by continually eating brain to such an extent that they could mate with the females of the conquered apes even when the latter were not manifesting the signs of receptiveness, perceptible to sight and smell.

The different human races developed from different breeds of ape. An exact table showing the descent of individual human races cannot be established for hereditary attributes were conveyed all round the earth by constant marriage into neighbouring tribes. Most human races still live today where they became human beings. The following eight pages show startling resemblances between types of ape and different human races





The new cannibal hybrid breed—man—thus propagated itself by forced unions with the females of the conquered ancestral races. The descendants resulting from these unions were likewise cannibal hybrids, in other words human beings. That was the process of the biological conversion from ape to man; the transmission and dissemination of the special gene of the hybrid breed, man.

As the paternal ancestral breed looked quite different from the maternal breed, and as the hybrids were able to cross-breed successfully with both ancestral races and among themselves, at least two types of men of varying appearance inevitably developed. But neither the African nor the Asian ancestral breed was single and uniform; they were subdivided into various types and sub-species. The gorillas, chimpanzees and orang-outangs living today also have sub-species which vary in appearance. There are big ones and little ones, black, brown and quite fair ones.

The new cannibal human race was able to interbreed by forced unions with all the sub-species of the ancestral breeds, and to beget descendants. And the more sub-species of the paternal and maternal ancestral breeds were turned into cannibal human beings, the easier it became to incorporate even distantly related hominoid apes into the new breed. This possibility extended to include most of the hominoid breeds of ape. Consequently it is certain that orang-outangs, chimpanzees and gorillas too were amalgamated into the founding stock of humankind.

Thus more and more human races of differing appearance came into being. What was new among them was that they could successfully mate one with the other, which as a rule had not been possible earlier when they were apes. They obtained this capacity only in the process of conversion in that they gained the special hereditary characteristic which made fertilization and impregnation between breeds possible. In spite of this they have continued, in accordance with the age-old instinct, to regard themselves at any given time as separate races, and acted in accordance with this too, in that under normal circumstances they would mate only with members of races looking much the same as themselves. It is a fact, and one which can be proved, that in India today, as well

as elsewhere, copulation between human beings and apes still takes place under constraint, such acts being performed in secret for an audience of wealthy people who pay a lot of money to see them. And people obstinately insist that quite frequently children are born from such intercourse, half-man, half-ape, but that these babies are strangled.

Thus the many human races with their various appearances later became stable and most of them have continued to exist right up to our own day. All can interbreed with each other, but mostly they do not want to, because the original instinct of breed has remained alive. This is not unfounded. Most breeds of animal, including apes, have been living for millions of years in certain territories. Consequently they have all adapted to special climatic, geographical and feeding conditions, and their physiological functions have developed in different ways. Thus there are differences in the functions of the various human races too: in sweat formation, digestion, blood formation, blood circulation, and even the composition of mothers' milk, as well as other things. For the same reasons chimpanzees of different sub-species do not crossbreed either, although they could do so.

When cannibalism began it was of no consequence which breed of ape the brain eaten belonged to. All brains were equally effective in increasing sexual impulses and thinking power. Consequently cannibal attacks were carried out on any group of hominoid apes, and females bereft of their mates were indiscriminately drawn into the mongrel species, man, and impregnated.

Of course all breeds of hominoid ape fled from the new cannibal breeds. Yet many of them were hunted out, to be partly killed and eaten and partly converted by forcible impregnation into cannibal human beings. Only after the cannibals noticed that the brains of the cannibals themselves had a more powerful effect both as a sex drug and as a substance which increased intelligence did they desist from hunting simple, non-cannibal hominoid apes. From this time forth only human beings who had already been cannibals for several generations, and consequently had more valuable brains, were eaten.

This was the salvation of many breeds of hominoid ape which as a result of this discrimination had become worthless objects

as far as cannibalism was concerned. But it was also the tragedy of the human race because cannibalism had become rewarding only among human beings.

An exceptionally large brain and a high intelligence developed in an unusually short space of time in all breeds of ape which had been transformed into cannibal humans. Cannibalism was pursued for more than a million years. Thus developed modern man.

Where did this new cross-breed have his origin, setting the process of conversion in motion? How did cannibalism spread? How was the earth populated by this new mongrel race of man?

This cross between African and Asian apes is possible only in the areas where the two continents have a common border. On either side of this theoretical line of division there lived groups both of African and of Asian hominoid apes.

Therefore the cross-breeding necessarily took place in this border area. Moreover, this confirms both mythological tradition and philosophical assertions according to which the first man came into being somewhere near Mesopotamia, in the region of the rivers Euphrates and Tigris.

It was not necessary for any group of cannibal apes to migrate to transform breeds of hominoid ape living in distant areas into cannibal human beings, it was sufficient if one such group broke into a neighbouring group, killed the male members of it and mated with the remaining females. The cannibal cross-breeds resulting from this followed the example of all other cannibal groups. And once again they had only to break into the nearest neighbouring hominoid group, and do as their forbears had done. Thus each group of apes which had been turned into cannibal human beings remained in its original dwelling place. This process played itself out like a relay race. It worked like a new plague which infected a considerable portion of the hominoid apes; what was left after it were more and more new cannibal hybrids—human beings.

From Mesopotamia this process ran its course in an east-west direction as fast as wildfire, but in a north-south direction it was substantially slower.

Because of the constant position of the earth's axis the climate is approximately the same in an east-west direction,

thus along lines of latitude. Like all animals, apes are tied to the climate in which their breed has been living for millions of years and to which their physiological functions are adapted.

If animals leave their living area for any reason, they instinctively look for an area with a similar climate, for a climate which is hostile to their breed not only affects the organism detrimentally, but also has a far-reaching influence on the mental powers of the breed. Thus if biological cross-breeding takes place this happens preponderantly in the course of an east-west or west-east migration.

For the same reason cultural and other developments among animals and men spread considerably more easily and quickly in an east-west direction than in a north-south direction. That is why the process of conversion too got launched so quickly from Mesopotamia eastwards and westwards on the Eurasian continent.

But it was a different story with regard to the north-south direction; breeds of hominoid ape living nearer the Equator had a powerful protection against the cannibal human races: the tropical climate.

The arch-enemy of all breeds of animal from temperate climate zones is the damp warm air near the Equator, because their bodies are not adapted to this climate. For this reason any interbreeding between races in a north-south direction happens considerably more slowly. Thus the process of transformation into cannibal man had a hard brake applied in the southerly direction.

In addition there is another circumstance: the expansion was obstructed not only by the tropical climate but by the ocean as well. Many tens of thousands of years went by before the early cannibal men were able to land on the tropical islands of the Pacific and in Australia and turn the hominoid apes living there into cannibal human beings.

South of the Equator lies another temperate climate zone, just as in Eurasia, reaching down to the Antarctic cold. Therefore another climate barrier had to be broken through there. But the geographical obstacles were also greater, for the southern islands of the southern hemisphere are more widely separated from one another. Thus those breeds of ape living on the southernmost islands of the earth, in the islands of and

around New Guinea, in Australia and on the islands lying still farther to the south, became human beings latest.

About 200,000 years elapsed from the beginning of cannibalism in Mesopotamia up to its spread to the farthestmost, southernmost islands of the Pacific Ocean.

This makes it easy to understand why there are still people living there today who can count only up to three or up to five, and whose speech consists mostly of guttural, barely articulated sounds. The cubic capacity of their skull is only 900–1100 c.c., not 1400 c.c. and more, as with the races which became cannibals and human beings earlier. Some of those races are still cannibals today and some of the women—as described—will on occasion manifest the perceptible signs of the period of fertility.

These primitive late-developing races naturally later on interbred with other races who had become cannibals and human beings earlier, and it is only to this circumstance that they owe the fact that they can count up to five today. Even so among these races too the process of human development is complete to such a point that they also have suffered brain damage, and are consequently to be regarded as full-ranking human beings. They too have a higher intelligence than they need to maintain a healthy normal life, and therefore they too suffer from diseased delusions, even if not to such a great and dangerous extent as the early-developing races.

Proportion (in per cent) of people of different race with varying brain sizes:

Brain size in c.c.	1500 & over	1400– 1500	1200– 1400	under 1300	
Hottentots	0	0	49	51	100%
Australioids	0	5	50	45	100%
Europeans	27	25	40	8	100%
Chinese	33	27	38	2	100%

They also still possess more remains and traces of the healthy animal attributes and abilities; these often appear among them still coupled with high human intelligence. More than anywhere else people there still have vestiges of the capacity for extra-sensory perception, and are in control of other such inexplicable phenomena as evil spells and cures by means of thought transference, rain-making by means of spiritual forces, visions of the future, and many other things which cause astonishment to any outsider.

On the African continent there are the same climatic obstacles impeding expansion southwards as in Asia; admittedly there is no sea there, but against this huge forests grow forming a good refuge for the breeds of ape put to flight. Because of this they were transformed into men much later than the other breeds. The present skull capacity of the originally forest races still lies easily below the average for the early cannibals.

The human species gained its unnaturally high fertility rate by means of cannibalism. But the races which came to cannibalism late did not achieve this high fertility. On account of their loss of coat and other detrimental changes likewise resulting from cannibalism, however, they are just as prone to disease as all other human beings and therefore had to continue practising cannibalism to preserve themselves from extinction.

When the white man penetrated their dwelling areas several hundred years ago he forbade cannibalism without exploring its motivation. Because of this the population figures of these races fell substantially, and today several have already died out. But today the prohibition is justified because these races, with their improved mobility, can intermarry with more fertile neighbouring races, i.e. become more fertile too. Also by means of this biological equalization, their intellectual abilities are being slowly raised, and as this happens cannibalism will abate and cease.

The situation of the late-developing races who live isolated either on small islands or in very thick primeval forests is quite different. They cannot intermarry with more fertile races and consequently must continue cannibalism to avoid extinction. There are such races living in New Guinea and in the tropical forests of South East Asia, Africa and the Amazon region. For example, most of the dwarf races still in existence,

the pygmies, who likewise live in thick forest, are in this group.

As already mentioned, one of the consequences of cannibalism was the loss of the coat of hair and simultaneously with it came the superfluously long growth of hair on the head, impeding freedom of movement, especially in woods. Paradoxically, some late-developing races gained when they fled to the forests to escape the other cannibals. In accordance with the principle of natural selection only those whose hair was curly or frizzy survived there. Thus races with crinkled hair practising cannibalism only among themselves developed, of whom many later left the forests.

All the dwarf races developed in especially thick forest, and therefore without exception have crinkled hair; they also owe their small body size to natural selection. They were never large, but are descended from small hominoid forest apes, which remained small after developing into human beings.

They carried out cannibalism among themselves, did not associate with other races, and therefore remained small. This was an advantage to them, because they continued to be able to move faster and better in the thick forests. Most of them still live in thick forests today and are still cannibals.

The number of pygmy races was always small, and the individual groups lived at great distances from one another. Therefore there was not enough brain in their living area for them to carry out cannibalism intensively, and because of this they remained far behind in their intellectual development. Consequently, all pygmy races, whether they live in Africa or South East Asia, are less developed intellectually than the races living around them. In spite of this they live contented and happy.

Today almost all races with crinkled hair are dark-skinned and live in hot climatic zones. But in the past there were races with crinkled hair living in the forests of the northern hemisphere too, and pygmy races with pale skins and light hair as well. But as the forests in the northern hemisphere were constantly being reduced as a result of climatic changes, the northern pygmy races were not able to keep themselves isolated for long. They were partly exterminated by the advancing larger races and partly merged by interbreeding. This is why there are still—as atavistic occurrences—people

in all northern races with light curly or even crinkly hair. The sagas and fairy tales about small forest folk in Europe and Asia are thus no stories made up for children, but are based on historical facts which have been passed on orally.

But at the beginning not only hominoid apes took flight from the cannibal ape-men, but also some descendants of the cannibal ape-men, who not only did not want to be eaten, but did not want either to continue practising cannibalism. Most of them took refuge in the forests where, however, they were sooner or later hunted out and annihilated.

Those who, in the very earliest times when they were still covered with hair, took refuge in the mountains covered by everlasting snow and became acclimatized to it were luckier. They already walked upright and their intelligence was already greater than that of a hominoid ape, because they were descended from cannibals. The females still possessed the sex signs for the period of receptivity. Life in the snow-covered mountains presented them with hard conditions. Their main problem was survival, and not how to increase sexual impulses by eating brain. Consequently they lived in peace.

Originally there were such hair-covered, non-cannibal human refugees in all ranges of snow-covered mountains, even in the Alps in Europe and in the high mountains of Asia. In the last 40,000 years, however, the climate over the whole earth has become warmer and the snow-covered slopes have become less and less. Thus most of the refugees finally fell victim to cannibal humans.

But the highest mountains still remained regions of everlasting snow. An ideal hiding-place from the start was the Himalayan Mountains where several groups of hair-covered early men found refuge. Their security increased when the cannibal races living in the area adjoining the snow lost their covering of hair as a result of continued cannibalism, and were therefore unable to lead head-hunting expeditions into the snow-covered mountains. In the meantime, too, they had become more selective and ceased to be interested in the less valuable brains of their hair-covered brothers but carried out hunting among themselves for more potent ones.

The existence of these primeval men who had taken flight

has always been known of, and still is in Tibet today. The people call them yetis and although they are very few in number and are gradually becoming extinct they are still often seen by the mountain people, but left in peace: they are understandably shy of men, but they are peaceable primeval human beings who owe their spiritual and physical well-being to the circumstance that they themselves did not practise cannibalism and did not develop into *Homo sapiens*. And they kept their ability to communicate by thought transference.

Such non-cannibal primeval men did not seek refuge only in high mountains, however, they found it too for a while in the snow-covered plains of the far north. But as the permanent snow line gradually receded and summers there too were milder in temperature, they were pursued as the opportunity arose by cannibal tribes. For those who had withdrawn to North East Asia there remained only one possibility for flight: to emigrate across the Bering Straits, which was then mainland, to Alaska.

No breed of hominoid ape ever lived on the American continent, and consequently human development was impossible there. Thus there is no American race of human beings. Therefore the people who fled there, still hair-covered and not cannibals, already long since adapted to a cold climate, found a safe refuge both in Alaska and in the mountains of North America, which were cooler at that time, as the cannibal humans with no covering of hair were no longer able, as yet, to follow them. As they no more pursued cannibalism than the yetis in the Himalayas, they remained peaceful happy primeval men. Nor were they interested in spreading southwards, because they had had to live for several hundreds of thousands of years in a cool climate and their bodies had become adapted to it. This emigration took place about 700,000 years ago.

An emigration of cannibal human beings to America took place very much later. The first ones made their appearance about 40,000 years ago, only in South and Central America, most of them shipwrecked. They did not come into contact with the hair-covered primeval men living in the North American mountains, because of the climate which was still colder at that time.

However, when about 20,000 years ago an Asian Mongoloid

race from the region of what is today the Gobi desert migrated through the Bering Straits to Alaska because of climate, which meanwhile had become milder there, they came across these peaceful hair-covered early men, already very few in number at that time.

These early men were not happy about the intrusion of these Mongolians—who have been erroneously named Indians since the time of Columbus. In their subconscious memories naked man figured as the most dangerous creature, and nothing good could be expected of him. Therefore they fled into the forest-covered mountains where some of them still live in hiding today, called Sasquatch by the Indians. They know neither the curse of work nor the curse of progress, and what is more their sex life has remained normal, and they too communicate by means of thought transference. They possess neither the means of killing each other nor the motives to do so, and consequently do not wage collective mass murder expeditions against their own kind, as *Homo sapiens* does. No worse fate could befall them than to become 'progressive' human beings; seeking God and salvation for a million years, men have achieved atom bombs and nerve gas.

One day such a happy hair-covered primeval man will be captured by men wearing clothes. He will almost die of fear. The scientists will establish that he does not belong to any known breed of ape and that they are actually dealing with a real human being.

He will not be able to speak with his tongue, and his women will still show the signs for the period of fertility. He will walk upright and his hands will be free, like those of man and all other apes.

The evolutionary theoreticians will then have to explain why these early men, in spite of walking upright and having free hands, are still unable to produce washing powder and gunpowder. Naturally they will stop at nothing to go on defending their theory that man's development is natural.

If they find a yeti in the Himalayas they will explain that he failed to develop any further because he was living necessarily in the snow. It was too cold there to allow development and Nature was too poor.

But if they find a Sasquatch in the luxuriant forested regions

of America, the story will be that he failed to develop any further because things were too easy for him. He was too untroubled, Nature gave him everything he wanted and consequently nothing spurred him on to make progress.

The gaps in this logic will be discussed out of existence in the usual way, and on a 'scientific' basis, the air made thick with fabricated, half-Latin 'academic' words. Both the yeti and the Sasquatch are genuine human beings, products of the same cross-breeding from which man originated. They too are descendants of the earliest cannibals, but they fled from their own cannibal breed and did not practise cannibalism.

How and where human development began, and how the conversion from ape to man took place, is now explained. This also makes it easy to understand why most human races still live today in the places where their ape forbears lived and where they were turned into human beings. The differing speed with which the change spread by forced cross-breeding and cannibalism in any given region makes it clear too why some races are less developed than others. The differences in intelligence which were originally larger have lessened to a very large extent, especially in Eurasia and in Africa, because neighbour constantly married neighbour and the hereditary characteristics of the human races were continually being intermingled, and still are today.

Yet another problem which has appeared mysterious up to now is likewise solved. As already mentioned, fossil remains were found in Africa of an early type of ape-man which had lived about a million years ago and was already producing primitive tools. In the same area very similar fossil remains were also found of a breed of ape, obviously the same breed, which was still unable to produce tools because their intellectual capacity was not sufficient for this. To start with it was supposed that the tool-producing ape-men were the later descendants of the primitive apes. In view of evidence discovered later, however, it had to be admitted that the tool-making ape-men and their supposed ancestors, who were as yet unable to produce tools, lived not only in the same area but at the same time as well. The more primitive apes were thus not forbears of the tool-making, more intelligent ape-men, although they belonged to the same breed.

The same thing happened in South East Asia. There too remains of tool-making and non-tool-making apes were found, which belonged to the same breed and inhabited the same area at the same time.

As this contradicts the rigidly defended 'natural development' of current belief, scholars preserve silence concerning this problem. On the other hand they continue obstinately to seek for a 'missing link', for the remains of a breed of ape which has never existed, from which all humans are supposedly descended within the bounds of natural evolution.

The explanation of this phenomenon is simple: those groups which were able to produce tools had already turned into cannibal human beings and possessed, as a result of eating brain, a higher intelligence, which was sufficient for the production of tools.

The other groups, however, albeit they belonged to the same breed and dwelt in the same territories at the same time, were unable to produce tools because they had not yet become cannibals.

There was also a small physical difference between cannibals and non-cannibals, as one would logically expect, because the cannibals were always cross-breeds having as well as special genetic characteristics slightly divergent bone structures, and these, which can be perceived in the finds too, confused the researchers still more.

Many more such fossil sites will be discovered, for there were many groups of hominoid apes which lived for a very long time near those of their kind who had already turned to cannibalism, without allowing themselves to be turned into cannibal hybrids. If this had not been so, then there would be no gorillas, no chimpanzees and no orang-outangs today, because, as already said, some part of these breeds of hominoid ape was also certainly amalgamated into the mongrel breed, man.

It cannot be established how many different breeds of hominoid ape were turned into cannibal human beings.

The number of hominoid apes never went into hundreds of millions, and only a fraction of them became men. When cannibals of the second and third generations were available in all areas, it was no longer worth eating the brains of apes, because those of the cannibals were far more effective as drugs

for sex and memory. As a result no more apes were turned into cannibals, and consequently human beings. The original stock from which mankind was bred consisted at most of one million ape-men who had become cannibals. From this it also becomes clear why thousands of skeletons of anthropoid apes have been found, dating back to about 500,000 years ago, while only about a dozen human remains of the same age have been found.

The new species became naked and at the same time very susceptible to disease; infant mortality was very high, and in addition their numbers were constantly being depleted by cannibalism. As a result the species was always in danger of dying out; for the females gave birth to no more children than do female hominoid apes and that was only from two to four during their whole life. Almost a million years went by before this small founding stock, desperately fighting against extinction, grew in number to about eight million, roughly 50,000 years ago. It was not until after the mental breakdown already described that human beings increased in number rather more quickly, for 50,000 years later at the time of Christ there were about 200 million people on the earth, according to tolerably reliable estimates.

The fertility of the species grew not only because of the cannibalism which had been practised earlier; and the number of human beings increased not only because the female signs of fertility had meanwhile disappeared and the births had consequently become uncontrollable; there was another reason which still obtains today and is causing an accelerated multiplication that cannot be checked, which is becoming fatal for mankind: self-engendered 'stress', a subconscious spiritual tension which arose from the worries and troubles which man produced for himself, and which he is still producing today. The greater the real or imagined distress, the greater the stress; this affects the pituitary gland which in turn increases sexual desire and effective fertility.

Mankind which once struggled for survival because of its small numbers today fears rightly that it will be unable to survive because of its excessive numbers. This catastrophic change in fertility is a completely unnatural phenomenon which has no precedent in Nature. And things had to turn out this

way, for what is set in motion by an act contrary to Nature can have only unnatural consequences. In the last analysis even the smallest law of Nature is a cosmic law and in the long run the universe does not tolerate contradictions. What came into being against its laws will inevitably be set aside. Since man has turned into *Homo sapiens* he no longer remembers his earlier doings. But they have remained in his subconscious. The old cannibal lives on in him and he has not forgotten the course of the process turning him from ape into man. As the origin of war lies in cannibalism and linked with it was the rape of the females of those defeated, the human subconscious still adheres to the idea that war and the rape of women belong together. Because of this the women of men defeated in wars today are still frequently violated.

The old marriage custom of abducting one's bride originates from this, being no more than a subconscious symbolic continuance of old cannibal habits, where the ape-men forcibly abducted the females of peaceful apes, raped them, and so brought cannibal cross-breeds into the world. Among some races, on the islands of the Pacific Ocean and in the primeval forests of South America, genuine bride-stealing is a generally accepted method of marrying which is taken for granted still today.

The cannibal raids and the raping of the females of those defeated were always collective actions. The females always strongly resisted mass rape because female hominoid apes are in no way inclined towards sexual intercourse outside their period of fertility. The rape of the female apes was therefore no simple matter and the mating could not be carried out as is usual among apes, that is, with the male animal entering the female from behind. The female ape in this position can either run away or lie down on her stomach and thus make intercourse impossible. Therefore the females normally had to be pulled to the ground by several cannibal ape-men and laid on their backs so that they could be raped. Only since then has man carried out intercourse in this position, and no longer from behind.

The legs of the females being raped were raised when they lay in this position and the tips of the feet were extended forwards at the moment of orgasm so that the ball of the foot was

pushed up. That was a sexually exciting sight for the males taking part in the collective rape and has remained in their subconscious right up to the present. That is why female legs with the tips of the foot stretched downwards and the balls of the feet raised are still sexually stimulating today. This is the origin of high heels, which women have worn since ancient times, and also of the deformation of feet practised in China. Women too know in their subconscious that this foot position has a sexually exciting effect on men and are unable to give any plausible explanation why. If this were not so, they would not torture themselves their whole lives long by walking on the tips of their feet. When a woman sits down, no matter what society or race she belongs to, her subconscious will force her to turn the tips of her feet down and push the instep forward, though she has been recommended or ordered to do this by no one.

Ballet dancers perform on the points of their toes, and often raise their feet with strict attention being paid to the way the instep is pushed forward, as if it were an art. It is no art, it is merely a pleasurable sensation for the gentlemen watching from their seats in the circle. The inherited subconscious memories of the cannibal become active on seeing this. The mass rapes perpetrated by the first cannibals are often repeated in times of war, but in peacetime too, with groups of people raping a woman while other people look on. At first sight this seems illogical, for sexual intercourse with its connected subconscious feelings of shame and sin is not performed publicly. If this nonetheless happens, it is because subconscious recollections motivate these people to group rape, such as was customary when cannibalism began. Nothing is new. Even so-called group sex which has re-emerged among some neurotic members of mentally sick societies is no more than a re-enactment of what was deeply rooted in the subconscious and passed down by heredity. Because of their mental irresponsibility these people cannot be persuaded that in this they were not showing proof of 'progress', because they are enlightened, that they have not attained as a result of greater 'maturity' a 'new consciousness', such as would be appropriate to 'modern' man.

Brain is no longer used as a sex drug on these occasions,

but it is still there in the form of pills, produced 'scientifically' by 'God's image', to increase the sensation of pleasure. Nothing has altered basically. The fermented drinks are there too, and if someone were to produce statistics showing when this 'new', 'progressive' group sex mainly occurred, it would be discovered that it takes place generally in the third and fourth quarters of the moon, thus when the moon is waxing, shortly before it is full. And this is how the 'new consciousness' of the cannibal 'who keeps up with the times' really appears.

On the subject of race, realization of the following fact is of importance: the colour of the skin has absolutely nothing to do with the level of intelligence. Which race is more intelligent depends only on when their ape ancestors were transformed into cannibal human beings and how often they practised cannibalism.

In the Mesopotamian area and in India there were dark-skinned, indeed even completely black apes, belonging to the Asian and the African species, which were changed in the very earliest times into dark-skinned and even black-skinned people. Many dark races became human beings much earlier than the light-skinned, fair-haired ones, most of whose ancestors lived in the north adjoining the ice-covered regions. These later intermarried with invading earlier races and were thus able to raise their initially lower intelligence.

If the cross-breeding of two breeds of ape had taken place in New Guinea and cannibalism had originated there, then New Guinea would be the focal point of the world today and not Eurasia.

The missionaries and researchers would come from New Guinea to Eurasia and destroy the way of life built up by the Eurasians on the basis of their own intellectual abilities, and force upon them their supposedly more progressive one. White men are doing this today in New Guinea and in other areas where the indigenous inhabitants are not able to defend themselves against this act of inhumanity. For each race the best and most suitable culture and civilization are those which they have themselves been able to construct on the basis of their own mental abilities in their own surroundings.

If one grants elephants sufficient intelligence to know what

they need and should do and does not try to make more than elephants out of them, one should likewise credit all human races in the world with the intelligence to be able to build up a way of life which suits and satisfies them.

If each individual race were not capable of doing this, then this principle would apply to the white man too. Then the white race as well would have urgent need of instruction from missionaries regarding progress from a race which was cannibal even earlier than itself. But if they consider such teaching superfluous in their own case, then they must admit the same principle for other races.

But if the white man admits that he too is in need of improvement and that he too would benefit from the help of an earlier cannibal race if such a one existed, then one wonders: by what right does he force the doubtful products of his brain on other peoples, by means of enticement, extortion and force? No one asked this race to be schoolmasters to the world. Four thousand years ago when there were already highly cultured civilizations in India, Mesopotamia and Egypt, the white man was still living in the Stone Age, and has proved incapable up to now of creating a civilization and culture based on philosophical wisdom and capable of engendering the same contentment as prevailed in the oldest civilizations.

Never before in history has there been such an intellectual act of violence against the way of life and the civilization of other races as is occurring today. It can be compared only with the act of violence whereby the new mongrel race of man by means of cannibalism transformed peaceful breeds of ape into discontented human beings a million years ago.

So-called official authorities champion a theory according to which all races are equally intelligent and can and must be brought on to the same intellectual level by means of education. This is not correct and is an insult to all races. This sanctimonious theory is disseminated first and foremost by the so-called advanced societies for selfish reasons, so as to place the rest of the world at the service of their civilization and exploit them there. The peoples affected should be the first to protest. They could do so with pride because they are not applying their perhaps lesser intelligence to self-destructive ends, but to the construction of a way of life which is as good as

possible and is in accordance with the special expectations of their race.

On the Eurasian continent an extensive intellectual standardization has taken place through the intermixing of genetic characteristics. From the western tip of Iceland to the eastern tip of Japan no significant differences of intelligence can be established. The aboriginal white population of Europe owes it to this process of equalization that they were able by and large to make up their original backwardness, because they were constantly interbreeding with peoples coming from Asia. A few small groups of people living in isolation in very inaccessible Eurasian forests or near the North Pole are exceptions.

Undoubtedly, however, a large difference in intelligence does exist between the Eurasian races and some living far to the south on the islands of the Pacific Ocean. But the differences are so minutely graduated that they cannot be perceived between two neighbouring peoples. On the other hand the difference between a Chinese and an Australian aborigine is plain to see.

The gradations between the races of Eurasia and those of Africa are almost imperceptible. They can be clearly seen only when a comparison is made between not neighbouring races but races living one in the north and one in the forests of the south. At the same time it has to be borne in mind that in the last forty thousand years many peoples from North Africa, indeed even from Europe, have travelled as far as South Africa.

For the very reason that the abilities of the various races are different, their goals and what they expect from life are also fundamentally different. Only if their expectations can be fulfilled will they lead a happy life, as far as this is possible at all for human beings. To want to bless all races with one identical civilization is therefore downright criminal. And the white man in particular must not extend his looting, moon-seeking, condemned civilization, turning that part of the world's population which is still healthy into a set of neurotic throwaway consumers. The people of the world must guard resolutely against this.

If there were a method of measuring the differences in intelligence among races things would be no better for mankind. For this reason such research is just as senseless as trying to discover the age of the moon.

In this world the important thing is not which race is more intelligent but purely and simply what ends the intelligence is turned to: whether contentment or suffering results from it.

All races without exception have a considerable surplus of intelligence which they do not need to lead a healthy natural life. It is this very diseased excess which is the cause of man's sufferings. The most important task of every nation is therefore to keep their surplus intelligence under strict control with the help of philosophical thought, and to apply it only to realizing goals worthy of mankind and in harmony with Nature and her laws. Only thus can a life worth living still be achieved for individual races and for individual men. Nations who do not act thus will indiscriminately execute everything their intelligence is capable of, and force through so-called progress for the sake of progress until such time as they fall victim to their own works. Not to make life unnecessarily complicated and bitter for oneself is wisdom, and the intelligence of all races is sufficient for this wisdom—even those who have a skull capacity of only 900 c.c. and can count only up to five. Even a race with a skull capacity of 1600 c.c. can create for itself a self-destructive way of life, if they abandon philosophical thought.

The mission of the population of the world is not therefore to measure the level of intelligence of the various races but to defend themselves with resolution against those peoples and races who have built up a self-destructive civilization and want to force it on the world.

Moreover, all human races suffer from delusions, and these which are most strongly in evidence among the early-developing races can lead to self-torture and self-destruction.

Therefore if someone wants to tabulate the intelligence of the different races then he must add to this list another showing the degree to which each suffers from delusions. But such a list exists already:

Where are atom bombs and canisters of nerve gas stock-piled? Where is the feeling of failure so great that man seeks refuge in alcohol, sex drugs and tranquillizers? Where is he already beginning to destroy the works he himself built up under the influence of his diseased delusions? Where does he laugh and sing less and less? Not in the Malayan villages, not in the primeval forests of Africa, but in the places where he has

set himself unnatural goals which are hostile to man, and achieved them too. All this is not the result of his wisdom, but of his delusions; as would be expected these have run amok in brains of 1600 c.c. And with all this these very people are convinced of their special superiority, and are trying to force their misbegotten civilization on younger races.

The various human races came into being earlier or later, and will also disappear in accordance with their date of birth. When the early-developing races have long since annihilated themselves by means of their delusion-ridden intelligence, the later-developing races still have a long time to live: provided they have not been exterminated by the early-developing races. What sense is there then in boasting about one's age if this is at the same time the announcement of one's earlier death?

Surely those races that already today are unable to feed their young on their own breasts will not exist longest; it will be those still well able to do so. Nor does the future belong to those who are able to sleep, digest and laugh only with the help of pills, or who have to wait for someone on the next street corner to be run over or beaten up by some criminal in order to have his heart transplanted into themselves.

Why therefore be ashamed if one belongs to a so-called underdeveloped race, which has not yet unlearned how to laugh and sing?

All races have cause in plenty for treating one another with honour and respect, even if the reasons for it are very different. The old should respect the young as their successors, and the young should show the old proper respect, provided they deserve it.

Apart from the fact that differences in intelligence among races are misunderstood and misused, man to his sorrow cannot come to terms with his instinct concerning racial and cultural discrimination and does not apply it in accordance with the laws of Nature.

Discrimination is neither contempt nor hate, but an instinct concerning distinctness whereby every creature or every organized unit of creatures becomes conscious of diversity. The same instinct automatically takes account of the corresponding instincts of all other creatures. If the instinct for discrimination was not meant for some purpose and was not a condition

of Nature, then all living creatures would possess it either because of some cosmic error or some inadequacy in creation. But it does fulfil purposes so important that life could not exist without it. This instinct is as old as life on earth and is deeply anchored in every living creature, in such a way that each and every attempt to set it aside is doomed to failure.

As there are among living creatures spiritual or cultural differences as well as physical, the instinct for discrimination works in both areas.

Apes do not intrude upon the territories of other breeds of ape, nor upon a group of apes of their own breed. Neither do they interbreed with other breeds; they do not even allow apes who belong to their own breed but to another group to mate with members of their own group.

There is however an exception which does serve a purpose; it likewise is controlled by a special instinct: if so-called lone animals have lived long enough away from their own group and have lost both the specific smell of their previous group and its cultural influence, they are allowed to enter a group of the same breed on their own. By this means animals avoid excessive inbreeding. But this does not happen as a matter of course; the newcomer must be entirely free of the cultural influence of his old group and come in a state of neutrality, otherwise he would give rise to an unwanted cultural dissonance in the new group; for in every group of apes there is a distinct group culture which develops naturally by thought transference.

No group of apes is willing to accept several neutral lone animals at a time. And if several lone animals have already formed a group on their own they would have no prospect of attaching themselves to a new group, for then they would already have their own group culture, which would not be wanted in any other group. Singly yes, in groups no.

Because of the racial and cultural discrimination described, peace reigns among apes as a matter of course, as it does among all other animals, and racial hatred and persecution because of cultural differences are unknown to them. Such phenomena are found only in the realm of *Homo sapiens*, who took it upon himself to improve everything on earth. Why is this so?

Man got himself into such a muddle psychologically speaking that the instinct of discrimination can no longer operate in him as it should, although he would like to follow it just as much as he genuinely wants to wage no wars, yet has them always. By the process of conversion into human beings all human races have admittedly come to be able to interbreed, but the old instinct of separateness or discrimination has stayed alive in them. Thus mankind has become something approximating to one breed, without being one. Man acquired something he would have been better without—the consciousness of being a biological entity; and at the same time he lost something he would have been better not to lose—the capacity for healthy discrimination between breeds. Herein lies the origin of the eternally insoluble problem of race. Humanity is going along like a horse cart in which an engine has subsequently been installed without the horses having been unharnessed.

From the subconscious recollection of thought communication there arose in man two further reasons for discrimination, which are however obsolete and superfluous: races speaking other languages rank as 'foreign' because they communicate on different 'wavelengths'. And man considers those of another faith in the same way. They too are 'foreign races' to him because—according to his subconscious recollections—they are in telepathic communication with different gods in different wave realms. How he still sees it today is that a person of another faith prays to 'another' god. And as every human being consciously or unconsciously, often or less often, does pray, and thereby is really imitating what has already become impossible by trying to make telepathic communication with extra-terrestrial intelligence, the consciousness of his 'racial' difference with respect to those of another faith is almost constantly present. The fundamental experience affects him as if gorillas were constantly lurking round a group of chimpanzees. And history gives a thousand examples of how *Homo sapiens*, in the thrall of his cannibal group mentality, has succeeded in murdering those of another faith in the name of 'his God'.

Political parties, regional associations, cultural societies, football teams and most other organized groups still mean for man today the group he belongs to. Just as in each group of apes there is only one single group culture, without parties,

sub-cultures and clubs, so for each member of a human association everyone else who belongs to another association is automatically a member of another group and in opposition to him—according to an instinct which has become superfluous, but which is passed down by heredity nonetheless. This opposition, however, comes into force only when the two 'groups' come too near each other and cease to show mutual respect for each other's 'territory'. They commit themselves to the interests of their own 'group', and are even inclined to score at the expense of other 'groups', even where they obtain no personal advantage from this: only a subconscious sense of gloating pleasure.

Even scholars and scientists develop their own group mentality if they are working together on a project; only fortified and encouraged by this do they dare to perpetrate against 'other people' anti-social acts such as, for example, causing earth tremors by carrying out subterranean atomic explosions or shooting at the moon. No individual would ever dare to do such a thing. Such collective actions engender in these groups a subconscious feeling of triumph with regard to the 'others' who have been frightened, and they act as if they in no way belonged among other people and were themselves in no way implicated.

This is even more pronounced in the case of public authorities where the individual official, under the influence of the group mentality, deals in a pettifogging way with 'outsiders' and represents the interests of his own 'group' with almost religious dedication. The pleasure thus experienced often compensates in this case for a low wage.

The instinct for racial and cultural discrimination which fulfils an extremely important purpose in each living being and group of living beings, representing the real corner-stone of happy living, has become in the case of man a thousand-headed dragon breathing out not peace but fire and brimstone in every direction.

All motives for discrimination are thus to be traced back in the subconscious to racial distinctions and to the group mentality; the conscious, however, in other words the intellect, wants to do the exact opposite: namely ignore the existence of the instinct. The tragedy of man thus lies in the constant

struggle between intellect and instinct, and in this struggle the instincts will always win ultimately, but by that time, just because they are always being suppressed, they will work explosively and in the wrong direction.

As all this is a consequence of cannibalism, the concept of discrimination is so tightly bound up with cannibalism that the one is separated from the other only by a paper-thin wall, which can be rent apart at any time.

The period of cannibalism is therefore by no means over and done with; on the contrary, the motives which are continually weakening the thin partition between discrimination and cannibalism are on the increase, and so the development of a new cannibalism is becoming inevitable. The reasons behind it are certainly different from the previous ones, but nonetheless in the last analysis they have to be evaluated as a consequence of original cannibalism. Overpopulation and world hunger will play an important role in this. But before these times come mankind will live through alarming and inexplicable happenings. So-called civilized, well-brought-up people will eat their own fellow men, often their own friends, without being able to say why. Their subconscious will cause them to do so, and humanity can be certain that this will be the precursor of a new period of cannibalism which will recur for various reasons and to achieve various purposes.

Fundamentally racial hatred does not obtain in any race of men, no more than it exists among breeds of ape, as long as the breeds live apart. Chinese have nothing against Bantu negroes, but if a million Bantus were to settle in Shanghai, mutual respect and love would be at an end. The Kikuyus have nothing against the English as long as the latter do not intrude upon Kikuyu country. Swedes respect and esteem the Papuans, but only as long as two million Papuans do not settle in Sweden. Each race forms its own ghetto, which is its country and its territory, and nobody either by physical power or by psychological means should intrude upon it.

Countries and societies wanting to protect themselves against racial disturbances, racial hatred and strife should not settle peoples of a different kind of race in their lands. Neither laws nor religion, moral teaching nor 'enlightenment' can prevent racial discrimination and confrontation.

History confirms this a thousand times, yet ignorant people insist and say that better education can avoid this.

Many people from Africa, Asia and South America stream into western countries and want to settle there. But not because they have relinquished or lost their instincts concerning racial discrimination, but because poverty leads them to emigrate into the very lands which are the cause of their poverty, for the white races of Europe and North America have plundered the riches of these races. They are, so to speak, running after the treasures of their countries which have been carted away.

Mixed marriages between members of widely separated races are to be deprecated, though no one should be prevented from entering into such a marriage. If the greatest philosophers and thinkers, Moses among them, said this too, it was because they knew the reason for it. The descendants of such marriages will acquire the physiological functions and mental characteristics of both mother and father, which are often in contradiction the one with the other. Mixed marriages even between races which are far apart can be entered into with less danger if the partners come from similar or identical climatic zones. Racial interbreeding is also acceptable when it happens on a broad basis. This happened, for example, in the migration of entire peoples. If a race instinctively recognizes that because of inbreeding over thousands of years they need some new blood, they even seek intermarriage with healthier 'barbarians'. The issue of such mixed breeding are neither regarded as outsiders nor made the object of any misguided discrimination. Numerically, the largest racial group are the Mongoloids, and nearly every race on earth has had new blood injected into it from them, a few African and Australioid races excepted.

Mankind which has the misfortune to be split up into races ought not to form yet more artificial groupings.

The founding of political parties is not only completely superfluous, but also downright harmful, as they inevitably give rise to more grounds for discrimination and thereby lead to more human suffering. There is only one party with a right to exist, and that is the Human Being Party, just as among donkeys there is only a Donkey Party, and among elephants

only an Elephant Party, and that is what is so clever about them.

Before the eyes of the animal world man has brought it to pass that at present a quarter of a million people are sitting in prisons unable to see the sun simply and solely because they think differently from their judges on questions of politics or religion.

No court in the world can pass judgement on these judges because 'god's image' has created a world order in which individual human beings can decide who is to think and live in what way. Therefore man's conscience must bring its influence to bear to put an end to such crimes. Each man lives only once and there is only one sun, and this everyone has the right to see, no matter what and how he thinks about things. The earth is not only man's cradle but his grave. In the short time in which a sun shines over him he should be respected and acknowledged, whatever race or group he belongs to.

Humankind in spite of its diversity is one living community. Tears and laughter, grief, joy and hope are common hereditary attributes of this punished species which has been seeking its lost happiness since the beginning of its existence without finding it. The life of each individual is bitter and no one makes it bitterer for him than his own fellow men, with whom he would so like to live in peace and by whom he would so like to be respected and esteemed.

The overpopulation of the world is on our threshold, and world hunger is already making preparations to overpower us. All races, all groups and all political parties will be hit by these. The time has therefore come for all of them to pool their strength and lay aside their apparent conflict of interests, for the future of mankind is anything but rosy.

The present in which we live is not just any present day, but a turning-point in the history of mankind. Man, who wanted once to build a high tower reaching up to the heavens and to be clever like God, who looked into the mirror to see how God looks, who crowned himself ruler of the world, must now abdicate. He is no god, no ruler and no conqueror of the world. He is standing at the decisive turning-point of his existence, in front of the road leading down. From now on, with what remains of the light still flickering in his stolen

hollow intelligence, he must find a new way to prolong his existence, and in so doing also alleviate the pain of his downfall. But this he can do only if he finds and nurtures peace with himself, with all races of the world and with Nature. This, not flying to the moon, is his only and most urgent task.